A

Second Letter

TO

Dr. BURNET.

SIR,

I Perceive the Letter that was ſent you hath ſo *enraged* you, that you have laid open your own extreme weakneſs, and at laſt Betray'd *your ſelf.* And I am concern'd at it for *this only* reaſon, becauſe you have taken occaſion to diſcharge a whole load of Choler upon the *Perſon* of one, who is of known Integrity, Learning and Eminence in our Church, and in every reſpect ſo unlike Dr. *Burnet*, that I think my ſelf obliged in Juſtice to ſo a worthy a Man, to aſſure you, that all this while you are *miſtaken* in your Adverſary, and I ſolemnly declare in the preſence of God, that the Perſon againſt whom you write ſo Barbarouſly, had neither directly nor indirectly any Knowledg of the Letter you pretend to Anſwer; ſo that in Honor and Conſcience you are bound to make him Reparations, if you can; eſpecially conſidering that he hath given you no Provocation unleſs it be this, that he is a Man true to the Crown and Church of *England.* I could hardly forbear ſmiling to obſerve your miſtake, and to conſider that Dr. *Burnet* is not *Infallible:* but could not but pity your *Raſhneſs,*

 that

that you ran away with ſuch a Cry upon a Preſumption of your *own*. This it is, when you will *haſtily* Plague the Preſs; but you give us this Caution, not to build too much upon your great *Confidence* in what you write. The only Excuſe for you (I think) is, that the ſenſe of your *Guilt*, for that Unbecoming and Unneceſſary touch about *the cloſe and Comfortable Importance*, conſtrained you to believe, that you had *Juſtly* created an Enemy, and *Deſerved* a Rebuke: but no body admires either your *Ingenuity* or *Politicks*, for characterizing One whoſe Reputation is above your reach, and who is ſo well able to give you your *Due*; eſpecially when you your *Self* ſtand ſo fair to be flung at for your *own* cloſe and comfortable *Importance*; I wiſh you to conſider on it, and to beware leſt you Truſt too much to good Natures.

Let us now go to the buſineſs in hand: a matter that (I aſſure you) is not managed out of rude Diſreſpect, or Quarrel againſt your *Perſon*; but partly to Reſcue the Reputation of Honeſt Mr. *Lowth*; partly to do Right to the Memory of that Holy Martyr, Archbiſhop *Cranmer*; and chiefly to vindicate the Honor and Intereſt of our eſtabliſht *Church*, which plainly lieth at the *bottom* of this diſpute. For, if *Cranmer* changed not his *Firſt* Opinion about *Church-Power*, any Man that is an Enemy to our Church may appeal to *Cranmer*'s Judgment in favour of *Eraſtianiſme*, and *Presbytery*; and you very well know, that that Firſt Opinion of that great Man, has been ſtoutly pleaded againſt the *Neceſſity* of our Epiſcopal Government. But if *Cranmer* did Retract his Opinion (as 'tis now granted he did) by Subſcribing to the Judgment of Dr. *Leyghton*, it is of great moment to have the Truth of that Retraction made out *clear*. Now this, we ſay, you have not done; and that therefore you have dealt Unfaithfully with the World, becauſe you ſaw in the Manuſcript *Cranmer*'s Retraction, and Subſcription to

Leyghton's

Leyghton's Opinion, under his own Hand (upon the Point of *Church-Power*) and yet have not noted it in your Collection of Records. So that the Point being of ſuch great Concernment, you muſt not think it will be ended by hard Words, by *Unmannerly* and *Scurrilous* Language, eſpecially ſuch as is beyond the rate of a *Billinſgate* ſtyle, however it may be uſed by ſome ill-natur'd *Pedlers* abroad. Two things only you ſay in your Defence. Firſt, That *in Copying out the Reſolutions of ſeveral Biſhops and Divines, you judged it might be more acceptable to the Reader to ſee every Man's Anſwer ſet down after every Queſtion, and that therefore you Publiſh'd them in that Method* (meaning a *Different* Method from what you found in the *Originals*) *and that this you was adviſed to, as being the eaſier Method*, &c. Secondly, That *when you came to the laſt Queſtion* (about extreme Unction) *you ſet this down on the Margent over againſt* Cranmer's *Subſcription* (to his own Paper) *Theſe are the Subſcriptions which are at the end of every Man's Paper.* Now truly all this ſeems to be nothing but *Prevarication:* for, as to your *Firſt* Plea, (that you *altered* the Method in the Original *Manuſcripts*) inſtead of being a juſt *Excuſe*, it is a direct act of Unfaithfulneſs, and a clear argument of a Siniſter *Deſign*. How came you to be ſo Bold, as to mangle the Monuments of the *Dead*, eſpecially of thoſe, upon whoſe Judgments and wiſe Proceedings the Honor of our Reformation doth ſo much depend? Whoever it was that gave you *Advice*, who gave you *Authority* to Methodize the Tranſcript of their Manuſcripts at your pleaſure? Or what *End* could you propoſe to your ſelf, when you took *Leyghtons* entire Paper (which *Cranmer* Subſcribed) into *Pieces*, and *Divided* the ſeveral parts of it *Scatteringly*, and by *piece-meals*, here and there, (as you own you have done) unleſs it was *Artificially* to *Conceal Granmer*'s Subſcription to *every* Point in the Paper, ſave only the

laſt Point, concerning *Unction*? For, can you with Reaſon or Modeſty pretend, that you did this for your Readers *Eaſe*? And when you had written a *Large* Volume of your *own*? We have a Proverb in *England*, That *he that ſwalloweth an Ox, need not ſtick at the Tail*, eſpecially when 'tis the beſt. Could it be out of regard to the Readers *Eaſe*, that you *mangled* the Paper of *Leyghton* and the reſt, when you have Publiſh'd ſo many *Entire Originals* (and ſome that are not of ſuch *Great* Conſideration) in the *Reſt* of your *Collection*, and in the *Addenda* too? Nor could it be for your Readers *Satisfaction* in the leaſt. For all Men Love to ſee *Exact* Copies of Manuſcripts: and had *theſe* been *ſo*, we ſhould have been at a *Certainty*, touching the ſenſe of every one of thoſe Biſhops and Divines in every particular Point; whereas now we muſt take things upon *Truſt* (eſpecially ſuch as have not the Manuſcripts at Command) we muſt *preſume* upon the *Faith* of Dr. *Burnet*, which we think a Task too *Hard* and *Unreaſonable* to be impoſed upon us. Beſides, I appeal to the judgment of every Divine in our Church, whether every thing had not been infinitely *clearer*, than now it is; eſpecially that thing in *debate*, *viz.* the Opinion of *Cranmer* in the Point of *Church-Power*, had *Leyghton*'s Paper been Pubiſh'd *Entirely*, with *Cranmer*'s own Hand to it all, as 'tis in the Original. The truth is, had the Paper been ſo Copied out, *Cranmer*'s Opinion could never have been urged more againſt our Eſtabliſht Church Government: and for that Reaſon ('tis to be feared) *Leyhton*'s Paper (with *Cranmer* Subſcribed) was *chopt* and minced into *Parcels* (without *Cranmer*'s Hand to every Reſolution) that his Opinion might be left very *Dark* and *Doubtful*, at the leaſt; whereas every *Faithful* and *Honeſt* Hiſtorian will be careful to Print Manuſcripts as he finds them, without uſing any manner of ſuſpicious *Tricks*.

In

In the *Second* part of your Plea (touching your Marginal Note upon the laſt Queſtion about extreme Unction) you ſeem to ſet forth, that by publiſhing *Cranmer's* Subſcription to the Opinion of *Leyghton* upon *that* Point, you have given us *ſufficient* grounds to believe, that he Subſcribed in all *other* Points, and that therefore you have been Faithful. To this I ſay, Sir, that you are utterly miſtaken. For in regard that you have *New Methodiz'd*, and *Canton'd out*, and *Scatteringly diſpos'd* of *Leyghton's* Paper, *Cranmer's* Subſcription to him in the *laſt* Article, is no clear Argument that he was of *Leyghton's* Judgment in every Article *beſide*: nor could you believe that your Reader would take it ſo, unleſs you had given *this* kind of *Notice* on the Margent over againſt every one of *Leyhton's* Reſolutions, *This*, and *This*, and *This* Reſolution of *Leyghton's*, Biſhop *Cranmer Subſcribed* to: and thus you ought to have done (if you would have dealt *Clearly* and *Sincerely*) conſidering that you took upon you to Methodize *Leyghton's* Paper after your own way. What you ſay, that *by this art of Reaſoning I may pretend, that my Subſcription belongs only to the laſt line in my Letter*, is impertinent and of no force. For ſhould you, Sir, Retract *your* Error, as Biſhop *Cranmer* did *His*, ſhould you, Subſcribe at the bottom of my Letter *G. Burnet*, and ſhould ſome Vagrant Pedler at laſt carry this Letter into *Scotland* in broken ſhreds and piece-meals, would your Hand to the *laſt* little ſcrip of Paper clearly argue that you were of my Opinion in every particular? This would hardly ſatisfie the Loyal Clergy there of your Repentance and Ingenuity, though they would be very glad to ſee it. Pray Doctor let me intreat you ſeriouſly to conſider this *one* thing. Theſe Manuſcripts were in the Hands of Dr. *Stillingfleet* when he wrote his *Irenicum*: and what think you? Did *Cranmer's* Subſcription to *Leyghton* upon the *laſt* Point of *Extreme Unction*, ſatisfie Dr. *Stil-*

Dr. *Stillingfleet* that he was of *Leyghton's* Opinion in all *other* Points? Anſwer this Queſtion *clearly*, and like an *Honeſt*, *Plean-dealing* Man. To prevent Cavil I deſire you to believe, that I do not ſpeak with any the leaſt *Reflection* upon that Learned and Excellent Perſon, nor is Dr. *Stillingfleet's* name to be mentioned by me without due *Reſpect* and *Honor*: I know what his Opinion was when he wrote that Book; but ſuch are his Merits, and the great Services he hath done on *each* Hand, that they out-weigh a ſingle Error of his younger years, eſpecially ſince he hath been ſo Juſt and Ingenuous as to Retract it. But ſince that great Man hath (like Archbiſhop *Cranmer*) *own'd* his miſtake, I hope he will not take it amiſs from me, if I *mention* it; and you know it was this, That *no form of Church-Government is Neceſſary, but that it depends upon the Wiſdom of the Magiſtrate and Church.* For proof hereof, among other Arguments (ſuch as they be) he particularly inſiſteth upon the Judgment of *Cranmer*, without taking any notice of *Cranmer's Changing* his Opinion, or of his Subſcribing to the Judgment of *Leyghton*, tho *Cranmer's* Subſcription (at the end of *Leyghton's* Paper, and under the Article of *Extreme Unction*) was under his own Hand in Dr. *Stillingfleets* Manuſcripts. Now will you ſay, that Dr. *Stillingfleet* was *ſatisfied* by *Cranmer's* Hand to *one* Article of *Extreme Unction*, that he was of *Leyghton's* Judgment upon the Point of *Church-Power?* You cannot ſay this, without doing that worthy Perſon irreparable injury; for you muſt accuſe him of great *Unfaithfulneſs*, for urging an Opinion of *Cranmer's*, which he was ſatisfied in his Conſcience by *Cranmer's* Subſcription, that *Cranmer altered* and *changed* upon ſecond and more Mature thoughts. You muſt ſay (if you will do Dr. *Stillingfleet Right*) that he was *not* ſatisfied by that Subſcription of *Cranmer's* to that Article; and if *He* who had

Vid. Irenic. a pag. 386. *ad* p. 393.

had the Originals in his *cuſtody*, and had *conſidered* the thing ſo much, was nevertheleſs *Unſatisfied* and *Deceived*; well may all other Men be ſo too. I do not ſee how you will be able to get over this difficulty; and therefore you muſt be contented to give us leave to think, that becauſe you have mangled the Originals in copying them out; by taking notice of *Cranmer*'s Subſcription to *one* Point only, you have dealt *Unfaithfully*, and was willing either to *Lead* the World into an Error, or to *Leave* Men *in* one.

I think the ſubſtance of your Letter is now fully Anſwer'd. If ſtill you conceive, that you have been unkindly uſed by ſome tart expreſſions, I pray conſider what high *Provocations* you have given. That you, a Foreigner, who have been ſo Pragmatical and Turbulent in your *own* Country, after ſo much miſchief done by you There, ſhould at laſt Thruſt your ſelf in among *Us*, and lend your Aſſiſtance to Factious Spirits againſt *Our* Church, which is ſo well conſtituted, and might be quiet, were it not for ſuch as you. And moreover, that you ſhould preſume after ſuch a Contemptuous and Inſolent manner to treat the Regular Members of our Church, who by their Oaths and Duty are bound to *maintain* our Conſtitutions; this (not to ſpeak of many things more) is ſuch an unpardonable Indignity, and an Argument of ſuch intolerable *Pride*, *Arrogance*, and a *Factious Spirit*, that you have reaſon to Bleſs your good Fortune, if you eſcape only with a *Flea* in your *Ear*. As to that expreſſion in the former Letter, which you are pleaſed to call a Lewd Reflection on the whole Nation of *Scotland*; you palpably wreſt the meaning of it to a wrong Conſtruction (a Faculty which Mr. *Ferguſon* and Dr. *Burnet* have in a eminent degree.) It was not a Touch upon the Scotch *Nation*, but upon the diſingenuous dealings of ſome particular Scotch *Men*; the Author of that Letter having a

true Honor (much more than Dr. *Burnet*) for those many Loyal Persons, who of late have so industriously shut the back-door against a Rebellion *there*, while some Scotch Ministers and others were fomenting Treason and Rebellion in our *own* Nation. Much less may you look upon it as a contempt of the King (whom we Honor next to God) or of the whole Royal Family (which God preserve) or of that *Blessed Martyr* (as you *justly* call him, of whom the World was not Worthy.) I give you ten thousand Thanks, and am your most humble Servant, for that one single expression, *Blessed Martyr*.

I have no more to add, unless it be to advise you, if you think it worth your time to Return upon me, that you Calumniate not Men's *Morals*, as you did so unworthily in your last Letter; lest you provoke some Body to follow your own Example, in writing *Lives*. Indeed it is Improper and Indecent to write any Man's Life before he *Dies*: yet sometimes a character may be as safely written upon one Man's *Face*, as upon another Man's *Grave-stone*, especially when the Forehead is *Like* the Marble, that upon occasion *Sweats*, but never changeth *Colour*.

Farewel; I and a great many more good Men should be heartily glad that your next Letter to me were dated from *Edinburgh*: there it would quickly appear whether you or I have the greater Honor for the *Scotch Nation*.

FINIS.

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